

THE GRAND REVIEW

LINES WRITTEN TO COMMEMORATE THE
CENTENARY OF JESUIT LABORS IN
THE MIDDLE WESTERN
STATES

By
JAMES J. DALY, S. J.

WITH BRIEF NOTES AND SUGGESTIONS FOR
STUDY



LOYOLA UNIVERSITY PRESS
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To Rosemary from Paula
With Love.

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Yours, faithfully,
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PREFACE

The verses here presented commemorate the hundredth anniversary of the founding of the Jesuit Province of the Middle West, known as the Missouri Province of the Society of Jesus.

It was on April 11, 1823, that the first group of Jesuit pioneers, upon an urgent appeal of Bishop Du Bourg, set out from White Marsh, Maryland, for their new home in Florissant, St. Louis County, Missouri. They travelled "by wagon and on foot over the Alleghanies to Wheeling, by flatboat down the Ohio, and on foot from Shawneetown in Illinois to St. Louis, which they reached on the afternoon of May 31.

"At the head of the party as Superior was the Master of Novices, Father Charles F. Van Quickenborne, a Belgian. . . . The names of the seven scholastic novices who accompanied him to Florissant were Judocus Van Assche, Peter J. De Smet, Peter J. Verhaegen, John B. Smedts, Felix L. Verreydt, John A. Elet and Francis De Maillet. In addition to Father Van Quickenborne and his novices the personnel of the pioneer party of 1823 included Father Peter J. Timmermans, Assistant Master of Novices, and three coadjutor Brothers, Peter De Meyer, Henry Reisselman and Charles Strahan. All with the exception of Brother Strahan, an American, and Brother Reisselman, a Hollander, were of Belgian birth."* The Peter John

**St. Ferdinand de Florissant*, by Gilbert J. Garraghan, S. J., p. 187.

De Smet referred to here is the same that later became perhaps the most widely known of Indian missionaries.

For a detailed account of the further labors of these and other pioneer Jesuits, the student is referred to "Readings" in this booklet.

Much of the early work of the missionaries concerned itself with the evangelizing of the "savage soul" spoken of in the poem. First the Kickapoo Indians in Kansas, later the Potawatomi, Osages, Miami, Flat-Heads, Coeur d'Alenes, Kalispels,—in short, practically all of the middle western, northern and northwestern tribes of the Red Man became beneficiaries of the enterprise and zeal of the Blackrobe. Everywhere catechetical stations were established. These soon developed into schools and, in some instances, into colleges, such as St. Mary's College in northern Kansas, and St. Francis Institution, Osage Mission, in southern Kansas. It is worthy of note in this connection that whilst the missionaries attended to the spiritual interests of the Indians they did not forget their temporal needs. If to-day the Osage nation is the richest in the world, it is indebted in no small measure to the genuine concern in its welfare manifested by the Blackrobe.

With the growth of immigration newer and greater tasks confronted the Jesuit pioneers. However, their labors were blessed abundantly and their numbers increased with the growth. In consequence, their missionary and educational work went forward with rapid strides. It is not within the scope of this preface to enlarge upon this topic. The student who is concerned with drinking in the deeper and fuller meaning of the

poem will do a little historical reconnoitering on his own account.

It may be of interest here to add a brief summary of the present day activities of the Jesuits of the Middle West—activities that are the direct fruit of the humble beginnings made by the brave men who had to blaze the first trail through the virgin wilderness. As constituted at this present writing the Missouri Province of Jesuits comprises the States of Missouri, Illinois, Ohio, Kentucky, Indiana, Michigan, Wisconsin, Minnesota, Nebraska, Kansas, Colorado, North and South Dakota, and Wyoming. Under Jesuit control in this wide territory are five Universities, seven Colleges not connected with Universities, and fifteen High Schools, with a total enrolment of 19,932 students. Some thirty parishes are likewise under their care while a force of twelve Fathers is maintained to give missions to parishes in these States.

In addition the Jesuits of this Province have to supply and provide for three large Indian Missions at home and two extensive mission fields abroad—one in Central America, the other in the District of Patna, East India. The latter mission alone has a population of over 22,000,000. In the beginning of 1923 one thousand and eighty-nine Jesuits formed the working force engaged in these varied and extensive works of zeal.*

“The Grand Review” was first published in the Christmas number, 1923, of the *Fleur de Lis* of St. Louis University. Since then the poem has found much favor. It has won unstinted praise as well for the lofty

*In the entire country at the same period the Jesuits numbered 3,086, and in the whole world, 18,304.

character of its content as for its finely finished form. Hence it should hardly be matter of surprise to see the poem proposed and herewith offered for class study alongside of other literary productions of note.

JAMES PREUSS, S. J.

St. Louis University.

July 31, 1924.

THE GRAND REVIEW

*On chargers lightening-shod,
They ride, God's men,
Where winds have never trod,
Gallantly, as when
They gave their lives to God.* 5

It is a pleasant fancy to suppose
That on All Hallows-day Heaven's streets of gold
Are fringed with hosts of angels — rows above rows —
As on steep banks rise walls of golden-rod —
Waiting with stilled pinions to behold, 10
In rapt attention, with swift measuring eye,
The conquering legions of the saints march by
In grand review before the Throne of God.

Down avenues, sunk deep in towering tiers
Of palpitant angel presences, the tide 15
Of God's white chivalry cleaves through the cheers
And the storm of silver horns on every side.
The Urbs Celestis flames with festival:
Apocalyptic tower, casement, and wall,
Each ivory gate, every gleeful fountain, glows 20

With smouldering fires of color in the veins
Of sard and jade and sapphire; flower-ambushed lanes
Blow many a trumpet-lily and wide-lipped rose
In amaranthine rosaries of June.
The crystal streams and pools, touched with the gleam
Of marbles, in such tender splendors dream 26
As our most gracious springtime never knows
Under the friendliest sun, most magic moon.

Onward the cavalcades of white valor file
Down angel-thronging glade and garden aisle 30
Under flag and banner and rainbow-gloried arch.
Their spacious progress is to angelic mind
As solemn and as stately as the march
Of stars; yet it is swifter than the wind
On a November night. 35

Lo, see Him come!
Hailed by the myriads, hailed, and hailed again!
Captain of captains! Strong Viaticum!
Who led these hosts through furnaces of pain,
Through the cold clammy horrors of the tomb, 40
To this glad issue of a thousand wars.
His face, His form, His five transfigured scars
Stir passionate devotions: men have flung
Themselves on death, slow agony, bitter grief,
With love's mad hardihood for that worshipped Chief,
Counting the last drop of their life-blood, wrung 46

From tortured veins, a paltry price to win
The wild delirious chance of sharing in
His mortal combat with the realms of sin.
All the high heroisms of the world consort 50
In His undaunted face, and in His eyes
One sees forever with ever new surprise
God's infinite love incarnate in His heart.

And who is she with Christ? Leading with Him
God's regiments down the lanes of Cherubim? 55
With Christ she rode the furious flood-tide
Of sin and sorrow straight to the gates of death:
Beyond the fallen gates still by His side,
As in the far-off days of Nazareth!
Mary, our Mother! Lady, most beautiful! 60
Compact of grace! Perfection's miracle!
The strength of mountains and the fragile grace
Of all sad twilights meet in her dear face.
No Seraph, no Archangel, guiding the reins
Of wheeling suns and cosmic hurricanes, 65
Has power like hers: the wild violet of spring
Is not so wistful in its shy venturing.
Her smile tempts us through majesties untold
And leaves us wondering we can be so bold.

When the Kingdom of Christ was young upon the
earth 70
Saint Joseph was lord regent for the King

In His minority, by grace and birth
Fit for exalted station. That is he
Who rides with Christ and Mary, gladdening
The eyes of watching angels, as when he stood 75
Thoughtful the first night of Christ's infancy.

With these three in the van, onward the flood
Of all the valor of the centuries rolls,—
Patriarchs and prophets, apostles in red stoles,
Martyr, confessor, pope and bishop and priest, 80
Men from the north and south, from west and east,
From every land and age and tribe and race,
Virgins and valiant women—for, where God's grace
Is paramount, distinction disappears
Of man and woman, youth and length of years. 85
The courage, beauty, noble courtesies
Of all mankind sweep by the angels' eyes,
A pageant of white glory, proud with the pride
Of Christ, their King, on the All Hallow-tide.

And now the rhythmic serried armament 90
Of regular troops, armies beneficent,
Of Dominic, Bernard, Francis, Benedict,
Whose prowess mortal pen cannot depict,
Swing down the course into the angels' ken;
And, last of all, Loyola and his men, 95
The swift light cavalry of Christ, whose name
Is writ where their proud colors toss and flame.

By what most gracious miracle has it been
That we may say, "These, these men are our kin!
These are our brothers! These, our colors! We 100
Are riders in Loyola's cavalry!"
Xavier and Borgia, Berchmans, Stanislaus,
Gonzaga, Regis, Campion, Bellarmine
Rodriguez, Suarez, Jogues, and thousands more
Pass down the ringing grooves of Heaven's applause;
Shining squadrons from every clime and shore,--- 106
From Spain, France, Italy, and the Germanies,
Poland, Britain, Ireland and the Ind,
And tropic jungles of tawny tamarind,
From the Amazon, the Neva, and the Nile, 110
Japan, and China, and every lonesome isle
In the lost spaces of the seven seas.

The light of old adventure in their eyes,
They ride forever in the quickening quest
Of fresh discoveries in the infinite 115
Beauty of God, a rapturous enterprise,
Forever new, forever keen with zest.
We watch them go down the long lane of light
In rapt enchantment, feeling close akin
As in their bright transfigured state we trace 120
Gestures which bear the stamp of discipline
Of great Loyola death might not efface.

Of what thy were, of all they planned and made, 175
 Fancy interprets the affectionate theme
 Of faith and mind and heart; we spring to greet
 Every scholastic, novice, brother, priest.
 They brought to us the vision and the dream
 Of great Loyola. Through them first we saw, 180
 Who tread in ease the paths they, toiling, trod,
 The sweet allurements of a higher law,
 The glory and the beauty of our God.
 They found our souls for us and set them free
 To ply the business of eternity. 185

They were so restless in the eager quest
 Of Christ's realities! Now their ashes rest
 In calm novitiate-gardens where the bell
 They hearkened to still rings the hour of prayer.
 They lie beneath tall maples in the care 190
 Of little country church-yards; or where dwell
 In a dismay of silence the populous dead
 Of great suburban graveyards. Hallowed
 Be those dear feet so quick on errands of grace,
 Dear hands so bent on projects of the soul, 195
 Dear tongues so earnest in affairs of God,
 Dear eyes so consecrate by the control
 Of high and holy thinking: these for a space—
 Only a space—inhabit cells of sod.
 Some glorious morn their hushed communities 200
 Will hear the rising bell: and they shall rise,

And know their souls, and—what they never knew,
Nor mortal could know—the tumultuous thrill
Of armies in triumph passing in review
Down leagues of angels on God's holy Hill. 205

*White troopers on the height,
Our lowland trail
Gropes through the winds and the night!
Spectres assail!*

*White troopers in the Light, 210
We fight your ancient fight,
Help us prevail!*

OTHER POEMS OF FATHER DALY*

NOX IGNATIANA

His vigil was with stars; his eyes were bright
With radiance of them. Mystically slow
Was their processional, while, far below,
Rome's quick and dead slept—fellows in the night.
These very stars had marched in cryptic rite
For Virgil on clear evenings long ago,
Gliding like motes athwart the overflow
Of splendor from immortal tides of Light.

“What is this ant-life on a sphere of sand
That it must drive with petty cares my soul
Than all the stars together more sublime?”
So in the spacious night Ignatius planned
His spacious morrows—centuries his scroll—
Upon a background of eternal time.

*A volume of Father Daly's poems is in preparation for press.

THE LATIN TONGUE

Like a loud-booming bell shaking its tower
Of granite blocks, the antique Latin tongue
Shook the whole earth: over all seas it flung
Triremes of war, and bade grim legions scour
The world's far verges. Its imperial dower
Made Tullius a god: and Flaccus strung
Its phrases into garlands; while among
The high enchanters it gave Maro power.

Then Latin lost its purple pomp of war,
Its wine-veined laughter and patrician tears:
It cast its fleshly grossness, won a soul,
And trafficked far beyond the farthest star
With angel-cohorts, echoing through the years
In sacred Embassies from pole to pole.

DISCIPLINA ARCANI

He gives me life and daily bread;

He shepherds the planets on their way;
He rules the living and the dead;

He is the Lord of night and day.

I must pretend it is not so
When with my fellow men I go.

He took a body and soul like mine,
And drained its gall to make life sweet;
Today a veil of bread and wine

Concealed His wounded hands and feet
On mystic Calvaries, where I,
Like any stranger, passed Him by.

His mother He made mother to me!

She is the splendor of our earth;
Angels and men are less than she;
No mortal speech can tell her worth.

And yet my ardors must become
Mute in the streets of Christendom.

My angel till the stars grow dim

Keeps me, and guards me all day long;
In secret I commune with him:

But when I come to where men throng,
Ah me! I do my best to hide
The loyal comrade at my side.

The gentle saints, the winsome saints,
Valorous victors over odds,

Most daring where proud nature faints—

They love me for my sake and God's:
But in the crowd I turn away
From them to idols of mere clay.

THE RICH FRIEND

I often stroll of afternoons
Along a shady street
Where birds are singing merry tunes
And everything is neat.

Some of the houses are Queen Anne,
And some are French chateaux;
Some are Colonial with their fan,
Some have Greek porticoes.

Each dwelling rises from bright blooms,
With trees that seem to lean
Like prim retainers waving plumes
Above an Indian queen.

Judges and presidents of banks
Thus please the public eye;
And I am sure they earn the thanks
Of poor men passing by.

Yet few, I dare to say, presume
To thank them for the show:
They are important persons whom
Not everyone may know.

But one house with its open door
Kindly invites my feet;
Its massive walls and turrets soar
Above the stately street.

He is the richest of mankind
Who lives there all alone,
A willing prisoner self-confined
In those high halls of stone.

He made the hills and ocean-tides
And the blue walls of the sky,
But in that house of stone abides
For every passer-by.

THE AUTHOR

-
- 1872 James J. Daly was born in Chicago, Illinois, on the first day of February.
Attended Public School and Holy Family School in Chicago; later, St. Ignatius High School and College in the same city.
- 1890 Entered the Society of Jesus on July the twenty-third.
- 1894-1897 Studied Philosophy, St. Louis University.
- 1897-1900 Professor of Poetry, St. Mary's College, St. Mary's Kansas.
- 1900-1902 Professor of Poetry, St. Louis University.
- 1902-1906 Studied Theology at the same institution.
- 1905 Ordained priest in St. Francis Xavier's (College) Church, St. Louis, Mo.
- 1907-1909 Professor of Poetry, St. Xavier's College, Cincinnati.
- 1909-1911 Associate Editor of *America*, the national Catholic weekly.
- 1911-1920 Professor of English, Campion College, Prairie du Chien, Wisconsin.
- 1920 Associate Editor of *The Queen's Work*.

1922 Published "St. John Berchmans," a biography.

Besides contributing a long series of essays, literary critiques, poems, etc. to *America* and *The Queen's Work*, the author has written for *The Catholic World*, *Ave Maria*, *The New York Times Book Review*, and *The Bookman*. The chapter, "Catholic Contributions to American Prose," in Volume IV of *Catholic Builders of the Nation*, just published, is from his pen. His literary work is referred to in "American Catholic Essayists," and in "Our Catholic Poetry," both articles written for the same work and volume by Miss Katherine Brégy and Thomas Walsh respectively.

1924 Towards the end of May Father Daly left for England to labor at the preparation of a work on literature.

QUESTIONS AND NOTES

7. What is "All Hallows-day"? Whence the term?

18-22. Read the whole of chapter 21 of the Apocalypse of St. John. Give the meaning of "sard," "jade," "sapphire."

33. Explain from observation and from facts of astronomy the phrase, "stately as the march of stars."

37. "Hailed," thrice. See Isaias VI, 3: "And they [the seraphim] cried one to another, and said—Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory." Note this same "Sanctus, sanctus, sanctus" in the Mass.

39. Why "furnaces of pain"?

41. Explain "a thousand wars."

43-49. Give instances from the lives of the saints in which these lines were literally verified; e. g. in the life of St. Ignatius of Antioch, Feb. 1.

56-57. In what sense are these lines to be understood? Explain the figure.

58. Why "fallen" gates?

61. Give the Scriptural equivalent of "compact of grace."

63. What is the allusion in "sad twilights"?

67. Explain "wistful in its shy venturing."

60-69. Read the poems in *Memory Gems* (Loyola Press), "Ave Maria," "The Ave Hour," "The Virgin."

77-78. Why "flood" of all the valor?

88-89. Explain "proud with the pride of Christ."

90-91. Explain the particular meaning of "rhythmic" and "regular" and "beneficent" in these lines.

92. Give an account of each of the saints named in this line. See "Readings," p. 12.

95. State the main facts of the life of St. Ignatius of Loyola and his work.

96. How does "swift light cavalry" compare with other divisions of an army? What are some of its special func-

tions? St. Ignatius' original name for his Order was the "Company of Jesus," company being here used in the military sense.

99. The student will recall the origin of the poem as indicated in the Preface. The lines were written by a Jesuit for Jesuits.

102-104. Give a brief account of each of the historic characters mentioned in these lines. See "Readings." Xavier, Borgia, Berchmans, Stanislaus, Gonzaga and Regis are canonized saints. Campion has been beatified, as also (May, 1923) Cardinal Bellarmine. The cause of beatification of Father Isaac Jogues has been begun at Rome.

110. What are the "Amazon," the "Neva" and the "Nile"? Where are they to be found?

107-111. Give some outstanding historical facts concerning the work of Jesuits in each of the countries referred to in these lines. Consult one of the general histories of the Order, or the *Catholic Encyclopedia*, or *Who are the Jesuits?*

115. Explain the meaning of "fresh discoveries" as used here by the author.

118. Note the alliteration and comparison.

124. See Preface for historical facts.

129-135. See note on line 99.

140-152. Verify these lines in lives such as those of Father De Smet, Isaac Jogues and other American Jesuit missionaries. See "Readings."

154-156. Explain or paraphrase the meaning of these lines.

159. See Preface.

162. See Preface. St. Louis University, Loyola University (Chicago), Marquette University (Milwaukee), Creighton University (Omaha) and Detroit University are among the "great schools."

176-177. In what sense are they the "theme of faith and mind and heart"?

179. What was "the vision and the dream"?

182. The attractions by which divine grace usually draws

souls to the vocation of the priesthood or to religious life or to both. Consult Wm. Doyle, S. J. on Vocation, or F. Cassilly, S. J., What Shall I Be?

184-185. A life of renunciation lived entirely for God breaks down all worldly and earthly barriers and tears asunder many of the shackles that tend to fasten us to temporal things; hence such a life truly sets the soul free "to ply the business of eternity."

187. Explain what is meant by "Christ's realities."

205. See Psalm XLII, 3.

206-208. Read Newman's "Lead, Kindly Light." Also note the similar thought in the "Salve Regina."

209. "Spectres assail!" Compare the prayer after Low Mass, "St. Michael, Archangel, etc."

211. Explain the twofold sense in which this should be verified in the life of every Christian.

SUGGESTIONS FOR THEMES*

An appreciative critique with a view to the requirements of true poetry or to the figures and imagery employed by the author.

An analysis, interpretation and appreciation of the poem as a whole, with particular reference to structure, blending of parts and details.

An analysis and exposition of the doctrinal and ascetic content of the poem.

The subject of the poem treated freely in a narrative, descriptive or expository manner.

*The more technical theme treatment is intended for College.

READINGS

The Catholic Encyclopedia. This store-house of knowledge may be drawn upon for most of the points called for in the questions.

Catholic Biographies (22 vols.). C. T. S. Pub. Each biography is distinct covering from 25 to 30 pages.

St. Francis of Assisi, by G. K. Chesterton (1924), or by J. Jørgensen, or *Life of St. F. of A.*, by Father Cuthbert, O. S. F. C., or *Everybody's St. Francis*, by Maurice Francis Egan.

St. Benedict, by F. A. Forbes.

St. Dominic, by Jean Giraud, or by A. T. Drane. Also *Dominican Saints*, published by the Dominicans at Washington, D. C.

St. Bernard, Abbot of Clairvaux, Notre Dame Series.

The Jesuits, Their Foundation and History, by B. N.

Who Are the Jesuits? (brochure) by Charles Coppens, S. J.

The Jesuits, by Thomas Campbell, S. J.

Pioneer Priests of North America, (3 vols. of numerous individual biographies), by the same.

St. Ignatius of Loyola, by Francis Thompson, or the saint's life, by Stewart Rose, or that by John H. Pollen, S. J., or that by Father Genelli, S. J.

St. Francis Xavier, by M. T. Kelly.

For Greater Things (Life of St. Stanislaus Kostka), by William Kane, S. J.

St. John Berchmans, by James J. Daly, S. J.

Life of St. Aloysius Gonzaga, by M. Meschler, S. J.

Blessed Edmund Campion, by Louise I. Guiney.

Life of Father De Smet, by E. Laveille, S. J. Also *Life, Letters and Travels of Father Pierre Jean De Smet*, by H. M. Chittenden and A. T. Richardson.

The Iroquois and the Jesuits, by Thomas Donohoe.

The Canadian Martyrs, by E. J. Devine, S. J.

Father Marquette, by Reuben G. Thwaites.

Saint Ferdinand de Florissant, by Gilbert J. Garraghan, S. J. (1923).

The Catholic Church in Chicago, by the same (1921).

Catholic Beginnings in Kansas City, Missouri, by the same (1920), chapter V, the Jesuit Ministry.

Catholic Builders of the Nation, several articles in vol. V, e. g., The Work of Dominicans in Education, Franciscan Schools in the United States, etc.

